Jens Fankhänel

The Unrealistic Image of God in many Churches

1st edition, 28th March 2026

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Introduction

We explain, why the view of God held by the known churches cannot convince us. Although not every reader of this book will accept our world view, we hope at least to make our philosophical perspective clear. **Great philosophers need not to be rich and famous in every country and in every epoch. Most people of our time strive only for material advances and sensual pleasures.** Mighty men support clergymen whose teachings multiply their wealth and power. Poor people are deemed stupid. Therefore, mighty men think, that they can persuade them by unrealistic religious teachings.

1 The view of God held by many churches and free churches

Many Christians promote nowadays an image of God that has the following characteristics: On the one hand, God is said to be omnipotent and omniscient. On the other hand, he is said to care about how people treat one another. The omnipotent god is supposedly concerned with ordinary crimes and even much smaller sins of interpersonal behavior regarding all peoples. The churches and free churches claim that the almighty will judge every person according to rules such as the Ten Commandments. For several reasons, the image of god held by the churches and free churches is unrealistic:

1. Throughout history, contradictions, conflicts, wars, and many crimes have been observed among people. Where do these contradictions come from? An almighty God cannot have created his own adversary (see the next chapter of this book). Either humans originate from multiple creators who do not agree with one another at all. Or the one creator of humanity has indeed intended these contradictions. If the creator of humanity intended the contradictions among people, then he will not demand universal humanity among all peoples of the earth. For example, he will not make the ten commandments the standard for interacting with all other people of the world.

2. An omnipotent God could even design the laws of nature in such a way that compliance with his rules would be automatic. The laws of nature should make it impossible to break the creator's rules, assuming the creator of humanity also had the power to create the laws of nature.

2 Why an omnipotent God would not have created his own adversary

Many Christians say that the devil was once an angel and later rebelled because he could not or did not want to submit to his creator in certain situations. This statement is not found directly in the Bible. Can it be true that an omnipotent God created his own adversary?
If the fallen angel could not pass a certain test, then there would be two possible causes for his fall:

a. The devil's character was so weak and imperfect that he was bound to fall in a difficult situation.

b. The external conditions of his test were so harsh that, relative to his inner qualities, the devil could not pass the test.

In both cases, the almighty creator would have caused himself the devil's fall: Either the almighty creator did not give the devil sufficient inner qualities. Or the almighty creator allowed conditions under which the devil was not able to submit his creator.
That is why the entire story is implausible.

3 The causes of ethics in the Old and New Testament

The second part of the Ten Commandments outlines certain standards of interpersonal conduct. Almost everyone would wish for the second part of the Ten Commandments to be observed among their own people. Most peoples of the world observed principles among their own people similar to those described in the second part of the Ten Commandments, without a divine law having to impose these rules on them as dogma.
But when the people of Israel were in serfdom in Egypt, social unity of the people of Israel was lost. Mistrust arose among them. As the Israelites mistrusted one another, they developed a tendency to inflict the worst possible things upon one another. Precisely for this reason, a divine law had to re-explain to them the simplest rules for interacting with their own people.

However, the rules of Jesus Christ are different from those of the Old Testament. At the time of Jesus Christ, the Jews were threatened by the dangers of religious fanaticism and excessive isolation from the Greco-Roman world. The teachings of Jesus Christ were intended to enable his disciples to integrate better into the Greco-Roman world and avoid religious fanatism.

4 An approach to a realistic view of God

The creator of humanity is neither omnipotent nor omniscient. He does not judge every person who has died. But if the creator of humanity must judge a human's spirit, he will not ask how that person treated the members of a completely foreign people.
Generally, the institutions of the state within whose territory one resides are responsible for maintaining social order. Foresighting the situation that the state order would sometimes completely degenerate, the creator of humanity has appointed his **three** eldest sons as guardians of order. The three eldest sons of the creator rarely intervene in the affairs of humans. It is also rare for them to judge a person after death. The spirits of most people, after shedding their mortal shell enter - without prior judgment - simply the next body. They are reborn.
Peoples are diverse. Not all peoples share the same mindset. Not all peoples have the same life goals. Since peoples are so diverse, there are **three** supranational, divine guardians of earthly order. Each of the three supranational guardians is responsible for a group of several peoples.
The creator of humanity very rarely intervenes in human affairs. He cannot possibly regulate the entire global order, since humanity was created with contradictions and opposites.
There are Beings Higher than the creator of humanity. The Creators of Space and Time, the Creator(s) of natural laws, the Creator(s) of matter - they are all above the creator of humanity. But none of the Higher Beings who stand above the creator of humanity will ever care what an ordinary human being has done to another ordinary human being.